

is to I doubt not but by this time, you are abundantly satisfied that the United Brethren had Just Reasons to demand of the Dissenters, and might reasonably expect from them, that they should clear themselves in these points, when they had given such Offence to the United Brethren, who had over and over, given them all manner of Satisfaction, in all points wherein they could pretend any Suspicion of them, to be leaning toward the Arminians : But alas! no Satisfaction could be obtained, they were inflexible ; and would not comply in any one of the Seven Articles proposed to them ; and thus the Breach became beyond the United Brethrens making up.

III. In this Melancholick Posture of Affairs, pray tell me what could the United Brethren do more than to sit down in a Sorrowful Silence, and commit themselves and their Cause to God, whose Cause indeed it was ; yet comforting themselves that they had the Testimony of their own Consciences that they had pursued the things that made for Peace, though without Success.

In this Juncture, there were some Brethren piously disposed, and with sincere Intentions no doubt, who would be doing something, though they little knew what that something should be, or what would be the Success of it ; and that would make another Attempt for Union ; and these were they whom our Reporter calls, and may they deserve to be so called, *the industrious Pacificators*.

Now these acting upon their personal Account, and without Instructions or Directions from the Body of the United Ministers, held many Meetings, had many Debates, the Product whereof was a Paper signed by Nine of those Brethren who had put their Names to Mr. Williams his Book ; some others who had not subscribed that Book, only express'd themselves thus ;

We

We are glad to find so good an Agreement amongst us, as the Paper doth express.

But this poor Paper produced no real Effect, both because some of the leading Men of the Dissenters, would not, or did not sign it; and because the Paper grew in to small Credit, when it was known, and it was soon known, that some of those whose Names were affixt to it, disowned that they had put their Hands to it, nor had impow'ed any to do it for them, and by what way, or by whose means their Names were put to the Paper they could give no Account.

After some considerable Time of Expectancy, finding no real Effects of this Paper, no Approach made by the other Party towards Re-union, the Body of the United Ministers judg'd themselves concerned to take the Matter into Consideration; and appointed some of their own Number to prepare Matters, who drew up somewhat, which being presented to them, after mature Deliberation, they put their Thoughts into that Form, which is now called the *Third Paper*; of which I will give you some Entertainment, when I have first premised a few Things.

(1.) The Body of the United Ministers did not, could not look on themselves as concluded or bound up by the former Paper, because it was managed without their Privity, and however without their Order.

(2.) Therefore they proceeded upon the whole matter as intire and clear in it self, not prepossessed by, or prejudiced against it, but as free, and in their own Power to resolve as God and their own Consciences should direct them.

(3.) And yet they carried it with a decent respect to those of their Brethren who had engaged in the drawing up the former Paper, and accordingly retained as much of that Paper as they safely could, and drew up this other in Conformity to the former, saving in some Expressions

essions and Phrases, which were either judged of dubious Sense, or dangerous Consequence.

(4.) They well knew that those Brethren who had a hand in penning the first Paper, laboured under some inconveniencies in that whole Transaction, from which they were now set free. For 1. Their own strong Propensities to Peace, might possibly lead them to swallow down some harsh Expressions, and to accept of Peace upon very hard Terms. 2. There were some Persons on the other side, who being much given to the Politics, and great Intriguers, might easily over-reach such as proceeded with Plainness and Integrity of Heart, and had suspected not to be outwitted by those, to whom they were no ways inferior in Learning, or any useful knowledge.

(5.) Those Brethren who had their Heads, and Hands, and Hearts too, in drawing, dressing and signing the former Paper, when they had heard the Reasons and Arguments of the whole Body, where all matters were managed, not in a hasty and Precipitate way, but with the greatest Calmness, by slow Paces, with great Liberty, and Freedom of Debate and being now dis-imbred from the Counterpoize of Oppositions or Innuenduos; might, and did see just Reasons to alter the Phrase, and new model some Expressions, which had crept into the former.

(6.) And hereof you may be fully assured, inasmuch as those individual Nine Brethren, who for, and in support of Peace, had signed the former Paper, had their Hands, and Heads, and Hearts too, in the forming, ordering, and assenting to this Third: Nor did they therein alter their Judgments, or vary in the least from their zealous Desires of Peace and Union, only they now saw, this last Paper was the same in all Things with the former, saving in some few Passages and Expressions, which carried a Face of some dangerous Tendencies; which, however they might escape the Notice of private

private Brethren, could not pass the Observation of many discerning Heads, who with utmost Application set themselves to prevent any Inconvenience that might arise to the Truths of the Gospel.

(7.) Lastly, the Controversy lying chiefly in School Terms, or Jargons of Art, and of very late contrivance; such as *A Change of Persons between Christ and us*; which may possibly be capable of receiving a sound Meaning, and yet is more sounding towards a dangerous Sense; the Brethren did unanimously agree to grant as much as the sound Sense could bear, and modestly to wave and pass by the other, which was liable to be interpreted to a Sense and Sound of Malignity to the whole of the Gospel; and they are now more fully persuaded that they were in the Right by the Reporters' Propositions, and those of the Manuscript exemplified in the Report, if that was not of the Reporters' Invention, which to me is not material.

IV. Proceed we at last to the Consideration, and Examination of the Reporter's Objections, with those of the Manuscript.

The present Controversy (says the Reporter, p. 3.) is not about Church Order, but Doctrinals; and may be reduced to Two general Heads, viz. Christ's Satisfaction, and the Pearl's Sanction of the Law; though hitherto, the greatest Struggle has been about the First, unto which my Papers confine me.

Methinks I need not observe to you, that they reset more Heads of Contention under Deck, to be calumnyed above-board, when they have occasion for them: that if this impertinent Quarrel were at an end, about the *Change of Persons*; they have another ready, and we know how many Legions more, to keep up the Struggle; and that we shall never want either the Ball of Contention to keep us in Breath, or the Bone of Contention to set us together by the Ears. *Hitherto (says he) the greatest Struggle has been about the former.* Yes; *Hitherto*

of what shall be hereafter, who can divine? Like
 catiff Pettyfoggers, *Qui lites litibus serant Mortalibus im-*
mortaliter: However it be, I am heartily glad that he
 reduced the Controversy to *Two Heads*; if they
 were not like those of the *Hydra*, that where one was
 cut off, Two more succeeded in their place and
 stood.

But he asserts, that hitherto the greatest Struggle has
 been about these Two: whereof the First is *about Christ's*
satisfaction. But herein you will need better Informa-
 tion, and a truer Report: for never, *hitherto*, have the
 pious Brethren, nor any one of that Number, given
 to a least Occasion to any to struggle with them about
 any Point; but they have clearly stated, vigorously
 maintained that great Fundamental; and for this they
 appeal to whatever of Impartiality and Honesty is
 in this lower World. They appeal to the Thirty
 Nine Articles; to the Assemblies Confession; that of
Savoy; to the shorter and larger Catechisms, and to
 their own Papers published in 1692. to which they have
 freely subscribed, and never yet in the least departed,
 by the Grace of God, will they ever depart, no not
 with their Lives.

Nay, I will speak a great Word: None has ever more
 clearly stated this Truth, than Mr. *Williams*; for which
 transfer you to his Gospel Truth, 2 Chap. *Though our Sins*
were imputed to Christ with respect to the Guilt thereof; so
referred be by the Father's Appointment, and his own Consent,
came obliged as Mediator to bear the Punishment of our Ini-
quities, and he did bear those Punishments, to the full Satisfac-
tion of Justice, and to our actual Remission when we
repented, &c.

Now, Sir, because you well understand the Socinian
 controversies in all Points, and therefore in this, pray
 inform me if he has not in these Words obviated whatever
 objections the Socinians make use of, to avoid the Argu-
 ments brought to confirm this Truth: 1. The Guilt of
 Sins

Sins imputed to Christ. 2. Christ bore the Punishment of our Iniquities. 3. And this was according to his Fathers appointment and his own Consent. 4. This Punishment he bore to the full Satisfaction of Justice. To our Actual Remission when we believe.

About what then is all this *Struggle*, or rather *Squabble* why Sir, 'Twas lately they objected to Mr. *William* that *his Righteousness would not go*; 'twas *Clapt within the Ring*: Witty enough in all Conscience! but now succeeds the *Coining Age*, and they have Stamp'd or Counterfeited some new Phrases, Terms, Expressions, such as *Christ's taking on him the Person of Sinners, dying in the Person of Sinners*; and raising a huge Dust about these they call it a *Struggle about Christ's Satisfaction*, when it is nothing less: And I am afraid this *False Coin* will not go.

Will you observe with me, as we go along, how uneasy these Gentlemen sit under all the Old Confessions of Faith, all the Articles of Religion, drawn up to be *both Instruments of Peace and Truth*. I will for a Moment leave you to your Meditations, and a little freely discourse with them. Come, Gentlemen! Will the Article of Satisfaction as propounded by *the Church of England*, please you? O, no! we are weary of that: They were *Episcopal*! Will that content you which was compiled by *the Assembly at Westminster*? Least of all! They were *Presbyterians*! Will then that of the Brethren at *Savoy* satisfy you? They were *Independent*! No! We have had enough of that! Well! Will that Article drawn up by your own selves in 1692. make you easy? No! We have occasion for some other Phrases! What is it I beseech you? Will a *Change of Person* quiet you? Yes; in our own Sense! Then again I beseech you to say what that is? Why that it be interpreted to signify *Christ's taking on him the Person of Sinners*; and that he *died in the Person of Sinners*. And how long will that content you? I can tell you that! till the next Crook

comes in your Heads to invent another, and then the stress of Peace and Truth shall be laid upon that: I perceive we may as well bind *Proteus*, as fix your Desultory Humours, or as the Comædian expresses it, *Canem fugitivum Agnitis Lactibus alligare*. For this has been our Method all along; you draw up a Proposition, you hope Mr. *Williams* will boggle at it, he subscribes. Then study another; Invention is fertile: It's done; and Mr. *Williams* subscribes to that too! Then invent a Third, a Fourth, and so on till he refuses, and then you have gained your Point, and done your Business: Mr. *Williams* shall be an obstinate Heretick.

It's now high time to examine their Objections, whether against Mr. *Williams* for the Papers sake, or against the Paper for Mr. *Williams*'s sake, it's not very clear; or whether against both, for Divisions sake, I am not concern'd; nor will I promise to confine my Answers to the Arguments against either; but yet I think I shall chiefly confine my self to those Levelled against him, and not wholly waving what they say against this Third Paper; though in Truth there is but one Paper that the United Brethren are concerned to own and justify: And the Reason of my procedure is plainly this; I have no warrant to vindicate the Brethren, they are more able to answer for themselves, which if they think such Report deserves it, they will certainly do; and for Mr. *Williams*, I need none of his Leave or Allowance; nor any Man may defend the common Cause of Christianity, or answer any Arguments brought against it, without his Permission or Commission. Mr. *Williams* has asserted and publickly owned that *Christ died in our stead* [*Vice nostrâ, loco nostro*]. And more fully as I quoted him, *Gospel Truth*, Chap. 2. Now the Manuscript in the Report answers:

(1) That our modern Innovators (does he mean themselves?) have assumed to themselves a Privilege of imposing an heterodox Sense on sound Terms and Phrases: And
C that

that these Words [in our place and stead] do not with many now a-days signify a Surrogation, or a proper Change of Persons in a legal sense, but impart no more than [for our good.]

To which disingenuous Objection I return this Reply:

§ 1. It is here then acknowledged, that these Words of Mr. Williams's are sound and orthodox; and what would these unreasonable Men have him do? how shall he speak to please them? must he use *beterodox* Terms and Phrases? and then qualify them with a sound Meaning? They that revile him for speaking soundly, because others put an ugly Meaning upon his Words, how would they have reviled him had he spoken *beterodoxly*, and then thought to salve all with a good-Meaning? Let Mr. Williams speak the Words of Truth and Soberness, and preach the Doctrine which is according to Godliness, and let the Uncharitable judge what they please.

§ 2. But have these *Modern Innovators* usurp'd this Priviledge, to impose an *beterodox* Meaning upon sound Words? Then it will follow that these Men, who without cause have put an evil Meaning upon Mr. Williams's his Expressions, are *Modern Innovators*; nay, malicious Slanderers: And they are guilty of a more heinous Sin, that they usurp the Priviledge of God to judge the Heart: *Charity thinks no evil*; that is, where none appears; and where has it appeared that Mr. Williams reserved any Heterodox Sense under those Holy and Wholesome Words.

And what if these Words [in our place and stead] do not with many now a days signify a Surrogation? how can Mr. Williams help that? If *Surrogation* signifies [in our place and stead] its very fair; for I would always have the more dark Term explained by the more clear and familiar, and not that which is plain by the more dubious and dark: I should think the Light should com-

ment better upon Darkneſs, than Darkneſs would interpret the Light.

Still he carries on the Charge! *These Words do not ſignify a proper Change of Perſons in a legal ſenſe.* I answer: who can tell that, till they ſhall tell us, what a *proper Change of Perſons in a legal ſenſe*, does ſignify its own ſelf? Let them agree, if they can, to fix what the meaning of *proper Change of Perſons in a legal ſenſe*, does import, and then it may be judged whether [*in our place and ſtead*] does ſignify as much as that comes to.

But the Caviller proceeds; *in our place and ſtead* (with *mine*) ſignify no more than *for our Good*: why 'tis impoſſible they ſhould: That which Chriſt ſuffered in *our ſtead* was for *our good*! to bear the Punishment of our ſins, to ſatisfy Divine Juſtice was certainly for our good! That by his Death and Sufferings, he delivered us from the greateſt Evils, Hell and Wrath; and that he purchaſed for us the greateſt Bleſſings, Heaven and Glory, was moſt certainly for our good: So that he argues thus; *If for our good, then not in our ſtead*! But I will intert the Argument; *If in our ſtead, undoubtedly for our good*; and therefore *for our good* becauſe *in our ſtead*.

(2.) The Manuſcript gives a Second Answer: *The Engliſh Socinians declare that the Hinge of the Controverſy between them and us, turns not on the Words* [*in our ſtead*] *at the Men of the Racovian way conſider our Saviour as ſuffering for us, and in our ſtead.* Take this Reply.

§ 1. 'Tis all the better! I had rather have them ſpeak honeſtly, though with a knaviſh meaning, than ſpeak and mean both like Knaves.

§ 2. But pray, Sir, (I dire& my ſelf to you, Mr. Manuſcript) If the Socinians will put an unſound Senſe upon ſound Words, will you quit the ſound Phraſe becauſe they put a wretched Senſe on't? What other Remedy will you adviſe us to? Why our wiſe Gentlemen have found out an Expedient that ſhall out-wit them; for if they think to evade [*in our place and ſtead*] they have

another ready, viz. That in the Sufferings and Death of Christ there was a Commutation of Persons: But this will not do the Feat! For Socinus and Crellius, will grant there was such a Change of Persons; and what will they do now? Why here's a new Phrase ready to put in its place, viz. That Christ died in the Person of Sinners; or that he took on him the Person of Sinners. Not too fast that would have served for next time. But assure yourself, Sir, though your Invention be never so fruitful in new Phrases, the Socinians are as pregnant in Equivocations, and Interpretations to elude and evade the new Terms; and you must be put to the needless trouble to make new Intrenchments as they distinguish you out of the old, and so on till you have not one Foot of Ground to stand upon. See now to what a wretched pickle you have reduced your self, and which is more, the Cause and Truth of Christ. The Socinians have by a false Gloss driven you from that old excellent Phrase [*in our place and stead*] you retreat to [*a Change of Persons between Christ and us.*] They put a false Gloss upon that, and then you retire to Christ's [*dying in the Person of Sinners.*] Do you think they cannot give a false Construction of that too? and so you must make and coin new Terms and Phrases in infinitum.

§ 3. I will therefore in Charity (if you are pleased to accept it) recommend an easy Expedient to you: If you suspect that any under a sound Expression conceals an unsound Meaning, ask him, if he understands it properly in a legal Sense, or no? ask him, if he means that Christ suffered in our stead as a Sacrifice to satisfy God's Justice? and there you have driven him to the end of his Equivocations, for which Mr. Williams has given you the only proper Draught in the place I have already exemplified. And beyond this you cannot go, unless you will have recourse to the Rack or Spanish Inquisition, which is a Remedy worse than the Disease.

§ 4. I add one thing more: If both these Phrases, *Christ's suffering and dying in our place and stead*; and that other, *A Change of Persons between Christ and us*, be liable to be thus practised upon by Men of great Wit and little Conscience; and that no Terms can be found out so plain, but crafty Heads will suborn them into an evil Meaning, I would then a Thousand times sooner chuse, to adhere to this Phrase, *Christ suffered and died in our stead and place*, [*loco nostro, vice nostra*] than to that other, In the Sufferings of Christ, there was a *Change of Persons between Christ and us*: For the former has had its Signification strongly fixed and settled, by long usage and prescription; whereas this latter is but of Yesterday, and scarce Two Persons, no not the Inventers, are agreed amongst themselves, what Sense to stamp upon it. Again, the plainest Christians have a tolerable Understanding of the former; whereas the other does but amuse and confound them: Nor is it so dangerous to the Main of the Cause, to mistake in the one as in the other; for he that by *Christ's suffering in our stead* intends he *suffered for our good*, speaks the Truth; but he that mistakes in the Sense of *Commutation of Persons*, may err the whole Heavens, and mis-lead himself and others into the Dreggs of Antinomianism.

In a Word therefore; The Socinians are Subtle, and have put a false Gloss upon *Christ's dying in our stead*; shall we therefore discharge that Phrase? so have they put a false one upon *Commutation of Persons*; shall we therefore by the same Reason discharge that also? Why, they have put as absurd a Sense upon the Term *Satisfaction*; which with them signifies no more than Satisfaction made to the Will or Wisdom of God: must we therefore relinquish that too? Then we give them up the whole Cause: How much more advisable would it be, to keep to the old Land Marks, and adhere to what Mr. Williams with all that are sound in the Faith, have asserted; *That Christ suffered and died in our place and*

stead, as a Sacrifice to satisfy Divine Justice ; and then let the Socinians, and whoever have a wicked Mind, try their Skill in evading and eluding it.

(2.) A Second heavy Charge against Mr. Williams is, That he absolutely denies a Change of Persons between Christ and the Elect : to which the united Brethren in their Third Paper (as he calls it) give a clear Answer ; That it could not be intended as a denial of a Change of Person between Christ and us in a general Sense, but only in Opposition to the Opinion of his Adversary, he wrote against, for in that very Place he expressly affirms, That Christ suffered and died in our stead : That is, Mr. Williams did not deny a Change of Person, simpliciter, sed secundum quid ; not universally, but restrictively ; for the most universal Terms are not always universally to be understood.

But the Manuscript will not acquiesce in this Answer.

§ 1. He therefore says ; That his denial of a Change of Persons between Christ and the Elect, or between Christ and Believers, is so express and full, that he leaves no room for a distinction, limitation or restriction, &c.

To which I return this ; Mr. Williams has left room enough for all the Distinctions that are proper to the Matter in hand ; for thus he expresses himself : *Gosp. Truth. p. 33. 2 Edit. The difference lies in these Points : 1. Whether there be a Change of Person between Christ and the Elect ? yea, or between Christ and Believers ? This the Doctor affirms, and I deny : Whence I argue ; Mr. Williams denies nothing, was concerned to deny nothing, but what the Doctor had affirmed ; but the Doctor had affirmed a wild, monstrous Sense of Change of Person between Christ and the Elect, or Believers ; and therefore Mr. Williams did not, could not deny any thing else, according to all the Rules and Laws of pertinent Discourse.*

Now

Now then the Determination of what Mr. *Williams* denies, must depend on the knowing what it was the Doctor affirm'd : and for this see pag. 31. where he cites Dr. *Crisp*, speaking thus ; *Marke it well ! Christ himself is not so compleatly Righteous, but we are as Righteous as he ; nor we so compleatly sinful, but Christ became, being made Sin, as compleatly sinful as we ; Nay more, we are the same Righteousness ; for we are made the Righteousness of God ; That very sinfulness which we were, Christ is made the very sinfulness : So that here is a direct Change ; Christ takes our Person and Condition, and stands in our stead ; we take Christ's Person and Condition, and stand in his stead : So that if you reckon well, you must always reckon your selves in anothers Person, and that other in your Person. And now you have it, what is that Change of Persons, which the Doctor affirms, and Mr. Williams denies ; which had he not, he had denied his Redeemer and betrayed the Gospel.*

§ 2. But the Manuscript comes upon Mr. *Williams* with his Logical Talent, p. 8. *The Negation of a Change is so general, that unless no Change signify a Change ; and a Negative is of the same import with an Affirmative, you will never be able to find him allowing of a Change of Person between Christ and us, &c.* This case is very hard, I confess ; for of all Morfels, I never loved to swallow a Contradiction : But the Question is, where the Contradiction lies ? They that would find it between Mr. *Williams* and the United Brethren, must seek elsewhere : They affirm the same things. If they will find it between Mr. *Williams* and Dr. *Crisp*, they need not look far, the Doctor affirms, Mr. *Williams* denies : but now to find Mr. *Williams* contradicting himself, that would be sweet ! Why does not he own a Change, and yet deny a Change ? he does so ! yet without any Contradiction to himself or the Truth.

There is nothing more nauseous to an understanding Reader than to see a Man Paratragædiate in Trifles, and

to raise a mighty Storm in a sorry Bucket of Water. *Avith* Change and no Change ! Yea, and Nay ! Did this Gentleman in good earnest never hear or read, that single Terms or Propositions, which are really contradictory, must be spoken or intended, *Ad idem, eodem modo, eodem respectu, eodem Tempore* : Suppose I should tell him, *Lazarus was dead, and Lazarus was not dead* ; he'll cry out perhaps, O horrid Contradiction ! O barbarous Nonsense. But be not so fierce, both are true : he *was* dead before Christ raised him, and *not dead* when Christ said loose him and let him go : To what purpose then do they fill our Ears with the Din of an imaginary Contradiction, which has no Ground but in the Fanfy and Wind of their own Heads.

To conclude, there may be an *ἐναντιοπαρὲς*, where there is not *τὐναντίον* a seeming, where there is no real Contradiction : Ay, but our Manuscript thinks he has nickt it : p. 9. *He should have told us the sense in which his Adversary affirmed a Change.* But to what purpose should he tell you it, when you stop your Ears ; or to what end shew you it, when you are blinded with Prejudice, or Wink very hard and will not see ? He has told it to all the World besides ; every one else can hear it, see it, or read it : only he has not told it you, because you do, *male audire, i. e.* are thick of hearing. But what would they have this poor Man do ? will they allow him to hold his Liberty of Writing by no other Tenure than than that of Villanage ? what are the Conditions of his Slavery ? he has written for a whole Page together, in what Sense *his Adversary takes it* ; and I have here given you enough, you may have more if you please to open your Eyes, and yet he has not told you one Word of it.

But this reminds me of a Passage I once heard from a Reverend and Learned Divine in the Pulpit ; who discoursing upon the Words of the Apostle Paul, Rom 3. 28. *Therefore we conclude that a man is justified by faith, without*

Without the works of the law : and comparing them with those of Jam. 2. 24. Ye see then how that by works a man is justified, and not by faith only. Here as that Learned Person observed, is a seeming Contradiction, not by works, and yet by works ; by faith only, and not by faith only : for the clearing of which, he prudently wav'd all the common Solutions, and upon the whole thus determined ; that if God should reveal contradictory Propositions to our Faith, we were obliged to believe them both to be true. This would be a compendious way, I confess, in salving Contradictions ; only it has an odd Inconvenience in it ; for when God must give us other Faculties than these we now have ; for according to those poor ones we are at present Masters of, whatever God may oblige us to, I am certain it's simply impossible that both the Propositions can be true ; and I think too, it's as certain, God can never reveal or oblige us to believe a Lie.

(3.) But the Reporter, in my Opinion, has discharged a more formidable Argument against the *Third Paper* and Mr. Williams too ; p. 6. For whereas the Third Paper had said (or the Cover to it) *That on our so happy establishing the Doctrine of Justification, we need say but little to the point of Commutation of Persons.* And to speak a plain Truth, That little they said, was enough, because they had establish'd the Doctrine of Justification upon its proper Basis, namely, *Divine Revelation*, upon which bottom God himself had establish'd it, and then it stands unmoveable, and the Gates, the Power and Policy of Hell shall not prevail against it. Now hearken to the Report of this Canon, a great Report without Ball.

It's impossible to establish the Doctrine of Justification on its true and proper Basis, any otherwise than by clearing the point of Commutation of Persons.

Impossible ! what a huge Opinion have these Men of the vast extent of their Intellectuals ? They can admeasure it to a Hairs Breadth, just where the possible ends ; and where the impossible begins : It had been more modest to have

have qualified the Word with [for ought I know, or apprehend] but if that great Doctrine cannot possibly be establish'd upon its *Basis* without clearing the Point of *Commutation of Persons*? why do they not, why have they not long since cleared it? Dr. *Crisp* has cleared it, and to say Truth, though he be erroneous, yet he speaks clearly, we see his Sense; but these Gentlemen speak dubiously, darkly, at best but in the Twilight, and whether there be a sound Sense under those obscure Phrases, we know not, nor perhaps they neither.

This Doctrine had need be well settled, and in order thereto the *Basis* of it well cleared; for I have ever taken it to be *Articulus stantis, aut cadentis ecclesiæ*: If this Article fails, the Church fails and falls with it; and were better the whole World should fall than either. Give me leave to offer a few things to his high Considerance.

1. He that will build a Castle in the Air, must be content with a Foundation of Air to support it; and he that will form an Imaginary Notion of Justification, must provide a *Basis* in his own Imagination, for it to rest upon. If indeed Justification admits no Faith, as Dr. *Criminus* has contrived it, then we must admit his Pedestal to set it upon; *To reckon our selves in Christ's Person, and Christ in ours*, which is his *Commutation of Persons*, but the Holy Ghost unites the Soul to Christ by Faith, it is no such impossible thing to conceive how both our Sin may be imputed to Christ, and his Righteousness to the believing Sinner.

2. This great Doctrine of Justification is already settled upon Divine Revelation, there it has stood from the Beginning, there it shall stand to the end of Time, and Things, and needs not the presumptuous Fancies and towering Wits to place it on a more firm Bottom. But are we not brought to a fine pass? we must trust God no farther than we can see him; believe no more than we can understand a Reason for; that is, we must wheel about

about to the main Principle of the *Socinians*, to admit no more into our Creed than we can comprehend: He that will settle the great revealed Doctrines of Religion on a humane Foundation overthrows it. The Scripture has sufficiently revealed the Doctrine of Justification, to be through Christ's Righteousness accepted of God, received by Faith; and for this *Commutation of Persons* in their Sense, it knows nothing of it.

Let not therefore this Gentleman be so over-officious to erect a *Basis* for Justification of his own Head, or of wiser Heads than his; the Holy Spirit has done that already, lest putting forth his daring Hand to stay the Ark, which he dreams begins to totter, he should meet with the fate of presumptuous *Uzzah*.

3. I would ask this modest Question: Where has this Doctrine of Justification been settled all this while, since the Reformation? since the purest *Primo-Primitive* Times? What! has it hung, like *Mahomet's Tomb*, in the Air? or floated, like the Ark, upon the Water? No! It has stood firm and unmoveable upon Scriptural Foundations, against all the Assaults of *Papists*, *Socinians*, *Arminians*, and *Antinomians*: It has stood visible in the Articles of the *Church of England*; in the Confessions of the *Assembly at Westminster*; in that of the *Savoy*, in the *Catechisms* shorter and larger, and yet this uncouth Phrase never yet heard of: It is strange to me, that Councils General, and Provincial Synods, Assemblies of Holy Learned Men, should so often, so strenuously assert, and confirm by the Word of God, this great Truth, and yet never once dream of *Dr. Crisp's Commutation of Persons*, upon which to superstruct the Doctrine of Justification. Nay, I would intreat these Gentlemen to look at home, and inquire whether any particular Congregation of what denomination soever, did ever insert any of these Terms amongst their *Credenda*, even that to which he may belong, or over which he may preside, and yet I will presume they have the Doctrine of Justification Orthodoxly

thodoxly propounded, judiciously explained, and solidly confirmed without these Innovations and strange Terms of *Commutation of Persons*, *Christ's taking on him the Person of Sinners*, or *dying in the Person of Sinners*.

4. This Phrase, *the Change of the Person of Christ*; may have, and truly has, an honest and sound Sense; in which it may be of some good use to explain the Doctrines of Satisfaction and Justification; and it is that which the Right Reverend the Bishop of *Worcester*, with *Grotius* against *Crellius* do put upon it. Reason of *Christ's Suffer*. Edit. 1. p. 144. viz. the *Substitution of one Person in the room of another*, and pag. 143. *A proper Redemption may be obtained by the Punishment of one in the Room of another*; which is neither more nor less, than that *Christ suffered and died in our room and stead*. And this is it, which the former and latter Papers, which Mr. *Williams*, and all others do freely own, and that which is denied, is only such a Sense of the Phrase as his Antagonist asserts; in therefore *Christ's dying, by way of Change or Exchange* be all they would have, 'tis no more than what is granted in that other Expression, *he died in our place and stead*; but if they must have a further Sense, we are afraid of Nonsense; if they must have a higher Reach, we are afraid of an Over-reach; and therefore let them tell us how much larger a Sense they have some secret Services for, and when we know, it will be told them whether we judge it Orthodox, or otherwise.

(4.) Casting my Eye upon the Manuscript I meet with a small Cavil against *Commutation of Persons* as it stands either in the Third Paper, or in Mr. *Williams*; and if it be indifferent to him whether of them be misrepresented or reproached, it shall be as indifferent to me, if either of them be set right or vindicated. Now the Words he cavils at (as he quotes them) run thus: *It is apparent, that Commutation of Persons is to be understood in a legal or judicial Sense (as we may call it): He by Agreement between the Father and him, came into our room and*
stead.

solidly
 Term *stead*, to answer for our Violation of the Law of Works. At
 Person which he cavils thus: [*As we may call it*] not that it is
 really so in a legal or judicial Sense, only we may so call it.
 may To which I reply. 1. *As we may call it*, is not opposed
 ; into Reality, and the Criticks do commonly observe that
 Do there is a *sicut veritatis*, as well as *similitudinis*; and we
 that must expect when the Humour takes him to cavil at the
 with Apostle, who Heb. 7. 9. uses a like Phrase; And as I
 Christ may so say, Levi also, who received Tythes, paid Tythes to
 son in Abraham: The Phrase there does not deny the Truth
 of the thing; but is a Form of Speech wherewith we
 other; usually mollify an Expression, which to tender Ears
 offered may seem a little harsh and strange: such as these Terms,
 the Legal and Judicial, might do to vulgar Understandings.
 all of He that will answer another Man's Words ought faithful-
 only to quote them, and oblige himself to a syllabical Ex-
 ; inactness: But I perceive this Answerer wears not such a
 Change scrupulous Conscience: Not that it is really so, only we
 grant may so call it: Now his *not* and his *only*, are either his
 read down Text or his own Comment, and let him see to it to
 id of reconcile them to Truth, for the Words may carry this
 are a sense: As we may call it, i. e. *As we may lawfully call*
 all use; and not as his Gloss bears, *only we may so call it*, which
 rvice either a gross perverting of the Meaning, or a bold
 ether falsification of the Words.

But I have an answer worth Two of this; and will
 meet produce their Great Master in this very Case, thus quali-
 as saying his own Words, Gosp. Truth, p. 31. 2 Edit. Thus,
 iams says Dr. Crisp, in giving Christ, God is pleased (as it were)
 make a Change; and yet none questions but that Do-
 not to thought the Change as proper, as literal as they can
 Now desire, or Words can be found to express. But will they
 thus give us the liberty to interpret the Doctor's, as he does
 stood Mr. Williams's Words; God is pleased as it were to make a
 agree Change: yea, not really or properly to make a Change;
 and out only as it were: and so we shall have gloss away the
 stead beloved Phrase of Change of Persons.

But

But still the Manuscript proceeds in his objecting Faculty; *A Commutation in a Legal Sense, is the same with a proper Surrogation; and what is a proper Surrogation, but placing one Person in the room and place of another.* And thus God placed his Son, and the Son so placed himself in our room and stead, and he was a Sacrifice to satisfy Divine Justice: Are they not all agreed? One would think so! Ay, but there is more at the Bottom what is that? why, *where the surety puts on the Person and stands in the Quality, State and Condition of the Debtor, and lies under the same Obligation to answer for him.*

I wish I were worthy to advise this confident Man not to insist so strictly upon that Notion, of Debt and Debtor: For if he supposes Sin to be only a Pecuniary Debt and that the Sinner stands only obliged as such a Debtor, he has betrayed the Cause he seems so zealous to defend, and yielded it up irrecoverably to the Socinians. And this is that which the Learned Author of the *Reasons of Christ's Sufferings*, p. 269. has warned him of long since: *The true state of the Controversy (says he) has been rendered more obscure by the Mistakes of some, who have managed it with greater Zeal than Judgment, (he had never seen the Report nor Manuscript) and by this means have shot over their Adversaries Heads, and laid their own more open to Assaults. It's easy to observe that most of the Socinians Arguments are levelled against an Opinion, which few who have considered these things do maintain, and none need think themselves obliged to do it. That Christ paid a rigid and proper Satisfaction for the Sins of Men, under the Notion of a Debt, &c. The Sinner therefore is to be considered as a Malefactor, who has forfeited his Life to Justice, and here the Surrogation and Substitution of Christ intervenes, who has by Agreement between his Father and him, offered himself as a Sacrifice to Satisfy Divine Justice.*

But still says the Manuscript, in this Paper, (the third) *Christ's putting on the Person of Sinners, and his undertaking for them the Obligations of the Law of Works* is left out.

To which I will return these things: 1. If *Christ's putting on the Person of Sinners* be left out: It's better out than put in, till it be known what it signifies.

2. And for the other Expression; *Christ's undertaking answer for them the Obligations of the Law of Works*: Is that left out too? and not a Word put in their Place, that is peculiar to a proper Satisfaction? pray then let's read the words as he has quoted them, p. 6. *Christ, by Agreement between the Father and him, came into our room and stead, answer for our Violation of the Law of Works.* What is the nice difference then between *Christ's answering for our Violation of the Law*, and *answering for us the Violation*? or what the critical difference between *Christ's answering for them the Violation*, and *answering for their violation of the Law of Works*: He that answers for the Violation of the Law, answers for my Violation of the Law; but this it is to be *Hypocriticks in Theology*, when it's often ridiculous even in *Philology*.

But the Eye that sees all other things, sees not it self; and this Manuscripturist, that could discern the Mote in the Eye of the Third Paper, could not see the Beam that was in his own: Let the Impartial judge! The First Paper expresses it self thus: *Christ putting on the Person, and coming into the room and stead of Sinners to answer for them the Obligations of the violated Law of Works*: The Third Paper thus: — *To answer for our Violations of the Law of Works*: But this faithful Person repeats it thus: *answer for them the Obligations of the Law of Works.* The Obligations of a Law, as it stands intire, is one thing, and the Obligations of a Law as violated, is clearly another, and where Passion prevails we must not expect Impartiality, especially if any thing of Mr. Williams falls under consideration.

I will close this Head with this short Note : It is freely granted that Christ suffered and died *for the Persons of Sinners* ; that he suffered and died *for the Sins of the Persons* ; that he suffered and died *in the room and stead of their Persons* ; that he suffered and died *to make Satisfaction to the Justice*, to the *vindictive Justice of God* : Nay he lives in their Persons by Faith ; and lives for ever to plead for their Persons on the Throne ; and yet all this is nothing, unless it be granted that Christ died *in the Person of Sinners* too : which they are resolved he should do, whether he or the Scriptures will or no.

(6.) I had almost forgot a Passage in the Manuscript for which I ought to have begged Pardon, because it contains so much Learning : In p. 7. *What more common amongst the Learned than Subrogatum & successum in locum alterius, ejus Naturam sortiri* : Here is Learning enough in all Conscience ! the Mischiefs is, 'tis but a scrap borrowed out of Calvin's *Lexicon Juridicum* ; and will never do the Business of him that quotes it : for that Term *Surrogate*, he might have fetched it nearer hand from *Doctors Commons* ; and for his *successus in locum alterius*, you have it interpreted, *Consul successus, est qui pro alio substituitur ; sic enim appellabatur qui in demortui Consulis locum succiebatur : Ab ordinariis autem consulibus non autem successis, Anni computabantur ; & id circa minor eos honor, minor Laus sequebatur*. Now what is their parallel between this *Successus Consul* ; and our blessed Lord Jesus, as *surrogated and placed in the room of Sinners* ? This *Substitute* not in Being, till the former be dead : This *Substitute* was of less Honour than the Former ; nothing was reckoned in his Name, but in the others ; and therefore though he might *Sortiri Officium*, yet not *Naturam* ; he supplied the Office, but acted not *in his Person* ; he was substituted *in locum alterius, non in Personam alterius*.

I have observed all along, and shall now once for all give you my Observation : That this Reporter, began at first to hint a *Change* : In a while, he smoothly slid into

into a Change of Persons between Christ and us: Then insensibly he steals into Christ's taking upon him the Person of Sinners: And at last he silently comes to, Christ's dying in the Person of Sinners; And I note it for no greater end, but that I may requite his Civility, with a little Thred of the Civil Law; as I find it, *Tit. digestorum, de verb. signif. N°. 177. Natura Cavillationis hæc est, ut ab evidentior veris per brevissimas mutationes disputatio ad ea, quæ evidentior falsa sunt producat. This is the Nature of Cavilling, when from some things evidently true, the Disputation is lead by short Changes to those as evidently false.*

Sir, It's time, high time that I ease you and my self of this trouble, and I will effectually discharge you, when I have left with you a few Queries, which you may consider at your Leaseure.

§ 1. Do you understand the true Reason why these Gentlemen in the City will not be persuaded to settle the true Notion of Christ's taking on him the Person of Sinners? dying in the Person of Sinners? For I find that the true Reason why some do not subscribe it, is because they do not understand it: and yet on the other side, there are some who say, they understand it too well to subscribe it; there are yet some who affirm, that the Words have only this honest plain Meaning, that Christ suffered and died in the place and stead of Sinners, to make Satisfaction to Divine Justice, for them, and for their Obligations to his violated Law: but then, should they declare as much, all the Design would be defeated and utterly blown up, for then Mr. Williams would certainly subscribe it.

§ 2. Pray, Sir, inform me *Quo Warranto?* By what Right do these Gentlemen impose such hard Terms of Union and Communion? Why must all the World be Hereticated that dare not subscribe to these *Apocryphal Phrases*, which neither Scripture nor Ancient Fathers, nor General, nor Particular Councils, nor Synods, nor

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Assemblies, nor Nation reformed, nor single Churches ever brought into their Creeds, Confessions, or Articles of Faith, to be the Standard, or Test of Orthodoxy, or the Terms of Communion? And I am the more earnest in this Query, because the Dissenters formerly have complained heavily, That *some things were imposed on them as necessary to Communion, which were not ways necessary to Salvation.*

§ 3. And I would be satisfied how it comes to pass that if these Terms insisted on, be necessary to support the Doctrines of *Satisfaction* and *Justification*; they themselves never once mentioned or moved, or insisted on them, that they might be inserted into the *Heads of Agreement*, upon which they united in 1691. nor into those Articles debated, agitated at *Great Pinnars-Hall*, and afterwards agreed to, at *Little St. Hellens*, where yet the highest, hottest, and greatest Names of the Contenders did subscribe to the Articles of *the Person of the Mediator* and of *Justification*, when yet not a Word or Syllable of *Christ's taking on him the Person of Sinners, dying in the Person of Sinners, &c.* was once spoke of, and therefore conclude were never then thought of; 1692.

§ 4. I wish you could inform me, whether they have received any new Revelations, or made any new Discoveries of these great Secrets, and the indispensable necessity of these new Notions? Whether they are become *τελευτης*, the *Adepts* in the *Rosacrucian Mysteries*, or have found out the *Philosopher's Stone*, to turn all *Antinomianism* into pure Gold; or whether the true Reason of all this Pother be not, that they are resolved to beat their Brains till they have found out some terrible Term that shall check *Mr. Williams* his Faith, and grieve his Conscience, that so he may be discarded, for a Non-subscriber. Though I am pretty confident, if I understand him, he's both *wiser* than to be bubbled and made a Cully, and *honest*er than to be hector'd out of his Understanding.

§ 5. I would propound it as a *Moot Point*, whether the Socinians, who have blasphemously degraded the Person of Christ, into a God by Office, though a meer Man by Nature: or the Antinomians, who own him a God by Nature, yet affirm him to have been a Sinner, the greatest of Sinners; nay, sinfulness it self, do more derogate from the Honour of our Redeemer? he that denies me to be a Man, does less reproach me than he that affirms me to be the greatest Villain. And it might further be queried, whether it was not the absurdest thing in the Heathens to confess that their Gods were Holy, Dan. 4. 8. the Spirit of the Holy Gods, and yet to tell such Stories of their Rapes, Adulteries, and Thefts, that bear the greatest contrariety to Holiness?

§ 6. Whether therefore it be not equally a Duty to obviate the Detestable Doctrines of the one as well as the other? If this be a Day (as the Reporter, p. 4. assures it is) wherein Socinianism is Rampant; it's a Day too, wherein Antinomianism is no less Triumphant. And therefore the United Brethren, like wise men, have provided against both, whereas some, like Foolish Mariners, content themselves to stop one leak in the Ship, though will as certainly be sunk by the other: If therefore I was so wise as to set a Hedge, a Bar, a προφυλαχὴ, about the Doctrine of Christ's Satisfaction; why should not Prudence advise to set a Hedge about the others. And First I would have a Hedge, a Thorn Hedge set about the Doctrine of God's Holiness; that he be not made the Author of Sin, as some Mens Principles inevitably do: and I would have a Bar, a Barriere (stronger than that Flanders against the French) set about the Divine Justice, that Men may not dare to represent him as a Tyrant, in making so many Millions to Damn them Eternally, to Damn them without respect had to their Deserts: Especially I would have a strong προφυλαχὴ placed about the Doctrine of Justification; and that Faith be made indispensably necessary to it, in all the Adult:

And I am the more urgent in this Matter ; for if Faith be not necessary to *Justification*, perhaps it may not be so to *Salvation*: because if God can delight and take Complacency in an unbelieving Sinner, an impenitent Wretch that hates Him, his Son and Spirit, and all his Ways, and Laws, for one Minute, there's nothing in the Nature of the thing that hinders, but he may take Complacency in him to Eternity.

But if this Gentleman will hedge about this Doctrine as I take him to be a good Hedger ; if I were worthy to advise him, he should never let a Hedge of Human Invention, about a Doctrine of Divine Revelation. Let the Garden and the Hedge be both of a Piece, and let him never think that the Doctrine of the Gospel will ever be secured by his own fond Contrivances.

§ 7. Whereas this Reporter with his Brother Manuscript have pretended such a marvellous Kindness, if not Fondness, and to be so desperately enamoured of the First Paper, they are grieved and afflicted, and I know not what, that it was rejected ; and yet that Paper expresses a *Bearing with one anothers Infirmities, and different Sentiments about Logical or Philosophical Terms, or merely Humane Forms of Speech* : why they should make such a hideous Out-cry and Hubbub about *Christ's taking on him the Person, dying in the Person of Sinners* ; when these are *meer Humane Forms of Speech*, at best ; as *Humane* denotes *Infirm*, though not as it signifies *Rational*.

I would be satisfied further, why that first Paper did not think it reasonable or just to charge upon any Brother such Consequences of any Expression or Opinion of his, which he himself shall disown ; and yet Mr. Williams shall not have the Benefit of the Clergy to explain his own Words, and such Consequences must be forced on him and them, as the Words do not admit, and the Author does abhor.

§ 8. Seeing the great struggle has been not about the Satisfaction of Christ, as the Report misrepresents it, but about some odd Phrases and Expressions, in which this is cloathed, especially these of *Christ's suffering in the Person of Sinners*, &c. whether if this be a sound and safe Way of expressing that great Doctrine, it will not endure to shew its naked Face, in some other of the learned Languages? and if you please, make an Experiment how well it will look in Latin; *Christus passus est in Personâ Peccatorum, seu peccantium*: How do you like it? what do you think of it? again we are told, p. 7. of *Christ's sustaining the Person of Sinners*: Now, good Sir, what is *sustinere Personam alterius*? What then can these Expressions signify, but that Christ wore the Mask, the Vizard, the Disguise of Sinners? That he was *Personatus Histrion*? Like a Stage Player, that puts on the Person of a King, when indeed he is but some sorry Fellow; now what a wretched blasphemous Representation of all the Love and Goodness of our glorious Redeemer is this? which yet shone forth in his Cross though much eclipsed by his dreadful Sufferings.

You may possibly have read *Salmasius* his *Defensio Regia*; which he enters upon, with the News, *De parricidio apud Anglos in personâ Regis*, &c. To which, *J. Milton*, who wrote and understood Latin, as well as the great Critick, makes this Return: *Quid quæso, est parricidium in personâ Regis admittere? Quid in Personâ Regis? Quæ unquam Latinitas sic Locuta est? nisi nobis aliquem forte Pseudo-Philippum, narras, qui Personam Regis indutus, nescio quid Parricidii apud Anglos patraverit*. Whatever excuse they can make for the English Phrase, I know not; but this I know, it's pretty hard to damn all the World for an *Anglicism*.

§ 9. Tell me freely, what do you think of that strange Spirit that runs through the whole of the Report, and Manuscript? They would both make us believe how

Grieved, how afflicted they are that this Third Paper was sent, and the former rejected, by the Body of the United Brethren, p. 5. *this is one thing that grieves the Offended Brethren*: and another Passage increaseth their Sorrow, &c. And p. 7. *we cannot but be grieved to observe*, &c. and p. 11. *they have added to the Grief of the offended Brethren*: Now do not you in the Country fancy from these Expressions, that they have been melted and drowned in Floods of Grief and Sorrow? And why then did they not grieve to make the Breach in the Union, to break it again, when it seemed to be closed up; in all which they were certainly the Aggressors: And why did not they advance one single Step towards the Re-union, upon the signing of the First Paper? They had time enough between that and the sending of the other: which may remember you of what you read in some Naturalists, that the Crocodile weeps over his Prey and then devoures it.

Of the same Temper you will interpret the Reporter's strange Transport of Passion, with which he concludes: *To the All-Wise God, be render'd Honour, and Glory, that the indefatigable pains of the Pacificators have issued out in so happy an Agreement of the most Godly, Learned, and Judicious Ministers in and about this City, &c.* To which he should have added; — *Et quorum pars ego Magna fui.* Yea, no doubt, an indefatigable Pacificator, who was first employed to Lowze Mr. Williams his Book, that he might pick Quarrels with it; and as little question of his Godlineß, Learning and Judiciousneß; but these Tears, these Praises are all Mockery. And these Doxologies are like the Modern *Te Deums*, which take Pay on both Sides, and are calculated for any Elevation; and will serve indifferently *Paris* and *Vienna*.

I have much more to observe to you, and Paper would sooner fail me than Matter; but I will spare you, and indeed my self; If you blame me for Writing,
thank

thank your self, from whom I received the first News and Sight that there was such a Creature as the Report, to your self therefore justly belongs the Answer. Now I am aware they will say, that you are *no real Person*, but like Letters which they use in *Law-Cases*, for which any in the *Alphabet* will serve the turn, but because I know you well, as you me, I recommend you to the Protection of the Almighty, and with you, *J. and B. &c.*

Yours in all Faithfulness.

A

POSTSCRIPT.

READER!

THOU mayest possibly wonder that the *Report* and *Manuscript* should bear so hard upon the *Third Paper*, and yet so graciously smile upon the *First*: and what *sufficient Causes* there can be conceived, to justify their height of *Passion* against the *One*, and yet the most endeared *Affection* towards the *Other*. But the *Secret* will manifest it self, when thou shalt consider, that all this is nothing but a *Trial* of *Skill* between the *Apocryphal Story of Tobias*, and the *Canonical History of Daniel*.

Now that I may deliver thee from this uneasy posture of Soul, I will set before thee the *Mystery* in a clear *Light*, that so thou mayest be capable of using thy *Eyes*; and therefore know :

I. That the true Reason of their severe Displeasure conceived against the *Third Paper* is, that it has so clearly and fully born its Testimony against the *Antinomians* in the Fundamental Article of *Justification*: And thus it speaks: *We further declare, as to to the special matters in difference concerning Justification: That although the express Word of God doth assert, the necessity of Regeneration to our entring into the Kingdom of God: and requires Repentance that our Sins may be blotted out; and Faith in Christ, that we may be justified; and Holiness of Heart and Life, without which we cannot see God: Yet that none of these, or any Work done by Man, or wrought by the Spirit of God in them, is under any Denomination whatsoever, any*
part

part of that Righteousness, for the sake, or on the account of which, God doth pardon, justify or accept Sinners ; or intitle them to Eternal Life : That being only the Righteousness of Christ without them, imputed to them, and received by Faith alone.

From hence it is most evident, that the Brethren have secured the Doctrine of *Justification* against the *Socinian*, *Papal*, and *Arminian* Errors ; and themselves too, from all, even the least Suspicion of any Inclination that way, with all impartial, reasonable and indifferent Persons, by the latter Clause : Yet the former, by which they were willing to give a fair Opportunity to the opposite Party, to vindicate themselves from all Jealousy of leaning towards *Antinomianism*, is the unpardonable Sin against Dr. *Crisp* ; which shall never be forgiven by the Reporter, and his Brother *Manuscript* ; if they may carry the Keys of *Admission* and *Exclusion*, *Absolution* and *Condemnation* at their Girdles.

II. As I have now given the secret Reason of their immortal Pike against the Third Paper, so will I gratify the Reader with the *Ἀνέκδοτον*, or secret Reason of their over-passionate Fondness to the former, and that must be wholly ascribed to its Severity upon Mr. *Williams*. And let it be observed that a few hard Words and Censures upon him, shall at any time, even in their most morose Hours, purchase their Good Will and Friendship : And this Paper having humoured them herein to the utmost, could not fail of insinuating it self into their Favours. Mark therefore the Conditions of his Peace, and the Terms of being restored to some small degree of Acceptance : If therefore, Mr. *Williams* shall concur with us in what we have declared, touching the Doctrine of *Justification* ; and in the sense we have given of a Change of Persons between Christ and Believers ; and of Christ's undertaking the Displeasure of his Father for our Sins ; and shall give Satisfaction about any thing else,

that

that any Brother excepts against in the rest of his Writings, agreeably to the abovesaid Articles and Confessions, we shall so far acquiesce therein, as not to make them the Matter of further publick Contest or Altercation amongst our selves.

Was ever a poor Creature thus tyed to a Stake to be baited by the English *Molossi*, and every whaffing Whelp that could bark, though not bite? Must a Man stand in the Pillory all his Days, there to be palted with rotten Eggs, till they can find no more to throw at him? how much more merciful were the Terms put upon the Men of *Jabesh-Gilead* by *Nabash*, 1 Sam. II. 2. he would only thrust out their right Eyes; but these would cut off his right Hand too: And now because the Brethren in their *Third Paper*, exprest more Humanity, durst not be so unreasonably cruel, but proposed more moderate Terms, the Former Paper must be cried up above the Skies, and the Latter thrown down to Hell.

Reader, thou shalt pardon me if I exercise thy Patience in making some Remarks upon the Conditions of Mr. Williams his *Absolution*; the rather, because they are wiser than to allow any for their own: And first I will observe the Conditions required, and then the Grace promised upon fulfilling the Conditions.

§ 1. And for the Conditions required. The Three former Conditions, I will not mention to save time and Paper, but the last Condition, which is a Complex of many, I will a little, though gently examine: If he shall give Satisfaction about any thing else, that any Brother excepts against, in the rest of his Writings. Now here we have what he must give, and then to whom he must give it, and then, how far he must give Satisfaction.

(1.) What is it they expect Mr. Williams should give? Satisfaction. But what will satisfy? he has given already just and reasonable Satisfaction; he has subscribed the *Assemblies Confession of Faith*; he has subscribed the *Article of Justification* drawn up by themselves, 1692. he has subscribed the *Article of Justification* in the Third Paper

Paper, which satisfies all but *Socinians, Arminians, Papists* and *Antinomians*: And must he satisfy them that are resolved nothing shall satisfy? These Terms favour too much of Empire over Souls, and Dominion over the Consciences and Faith of Men: Let them tell him explicitly and plainly what will content them, and not vex Men with indefinite, unlimited Satisfaction.

(2.) But to *whom* must he give this *Satisfaction*? why truly to *any Brother*? I wish they had confined their Number to—— About Twenty Thousand; That had given some Possibility, at least some little Hope that he might at last have given Satisfaction. But to *any Brother* is really hard: For in what Sense must he interpret *Brother*? In a general Sense, it may reach all Mankind; in a much narrower it may include all Protestants, Reformed at least: But suppose it extends to none but *Independents*, where there are no *Clergy-Brethren*, nor *Lay-Brothers*, it would find him picking Work for one Ten Years at least: But what if these *any Brothers*, should prove weak and injudicious? What if cavilling and captious? What if proud and imperious, Their Character as well as Number, would render it next to impossible to satisfy them: and what if one will be satisfied and another dissatisfied? this will suspend the Performance of the Promise for his Life; and I know no way for him to satisfy all, but by leaving the World; to which I will never advise him, least some other should be set up in his Place and Stead, with whom to quarrel, and of whom to demand Satisfaction; and I am not sure but I may be the Man.

(3.) How far must this *Satisfaction* extend? To *any thing else*, excepted against in the rest of his *Writings*? I am glad however this allows no Exceptions against his Thoughts; though the Manuscript has adventured upon that too: Here's a wide Field for Exceptions; for Mr. *Williams* has written a pretty many things, and it were

were hard, if *Ten Thousand Men*, having *Ten Thousand Sentences* to except against, could not make Earnings of it for three Lives, and the longest Liver of them, and so they have entailed the fiddle frabble to succeeding Generations. You have heard the hard Terms required, will you

§ 2. Now hear the *Favours promised* upon his fulfilling the Conditions: *We shall so far acquiesce therein as not to make them the Matter of farther publick Contest or Altercation amongst our selves. O quantum ob quantillum!* What a World of Work must he do for such sorry Wages! what severe Penance for this hungry Absolution! Will they acquiesce? O no! *but so far only!* How far? pray, that he may know the worst on't! they will make *no further Contest*: Well, but if they make *no further*, they may keep the old or the present Contests a foot still; but will they promise to make *no further Contest*; not to raise new Objections, pick new Quarrels; but be content with the old ones? I mistake; They will make no further *Publick Contests*; but Private Whisperings and evil Surmises, and insinuated Slanders, and clandestine Reproaches may be multiplied, whilst Mr. *Williams* lives, and 'tis to be feared, will feed upon his Carcase, and survive his Dust and Ashes.

To shut up this ungrateful Subject; those very Brethren, who from amongst the *Presbyterians* had some concern in this *First Paper*, after having heard the Debates and Reasonings of the United Brethren, being satisfied that they had gone beyond the Bounds of Moderation, did ingenuously (to say no more) joyn with their brethren of a more benign Temper, in the *Third Paper*, which is that Crime, amongst some others, which these Bigotts will never forgive.

III. Give me leave, Reader, to bestow one thought more, upon the *Manuscriptors* tragical Harangue, upon Mr. *Williams's* pretended Contradiction: *A Change and no Change!* what, a Negative of the same import with an Affirmative! *Yea and Nay, Words of the same Signification! Crimen inauditum Cai Cæsar!* But did he never hear or read of Δῶρον Ἄδωρον; a Gift and no Gift? I make no question but he had heard of Ἄγαμος γάμος; a Marriage and no Marriage: and though there might be some Solæcism in't Theologically, yet it was no Grammatical or Logical Contradiction: and if the one of these does not offend his tender Ears, nor the other grate upon his tender Conscience, he might have spared his pompous Rhetorick upon a Change and no Change! Nor indeed in this Case; does a Change signify no Change: Nor is a Negative of the same import with an Affirmative: Nor yet are Yea and Nay, Words of the same Signification (as he childishly Fancies) but that there may be a Change (in a certain Sense) which is well consistent with no Change in another Sense, without the mortal Hazard of a Contradiction; even as he that may be said to be Married and yet not Married, may be said also with equal Truth, to have Changed, and yet not Changed his Condition: Of which some may have heard on both sides of their Ears.

IV. Reader, Thou hast heard much noise about that Book, *Gospel Truth stated and vindicated, &c.* and of the Subscription to it by some Ministers; I could wish thou wouldest be so true to thy self, and just to the Subscribers, as to view with thine own Eyes how far the Subscription extended; for this is the pretended and assigned Reason of their Fire and Faggot, with which they have presented it and them: It was no more than this: *They judged that he had in all that was material, fully and*

and rightly stated the Truths and Errors therein mentioned. Now if the things be not *rightly and fully stated*, in *all that is material*, why have not these Gentlemen, with all their Acuteness and Exactness, stated them better?

The same Quarrel they had formerly raised against the *Book and the Subscriptions*, or rather against the *Author and Subscribers*, which most Men thought had been composed, and full Satisfaction given, and in which the opposite Party did acquiesce; as appears from the printed Transactions of Dec. 16. 1692. But it seems they reserved some Seeds of further and future Quarrels in their own Breasts, and had smothered some secret Sparks of Contention under the Ashes of their Compliance, which now after some Years they have blown up into a greater Flame: But if they were then satisfied, why are they now dissatisfied? And whence is it, that in the *First Paper*, they have changed the former Declaration into this other: *That the Generality had given their Names only to a short Abstract of Truths, and Errors which they had seen* (and since is much enlarged) *and not to the Book it self, which they had not seen.*

Reader! Mr. Williams, and the *Generality of the Subscribers* do hereby demand Justice of the Authors of this Assertion; and they doubt not thou wilt do 'em Right, upon this Evidence:

1. The Author doth protest there was never yet *any Abstract, short or long, of the Truths and Errors*, since they were first stated.

2. That the State of the Truths and Errors *was seen by all that Subscribed*, and Printed before any one Subscribed.

3. Whereas there were Sixteen who Subscribed the *First Impression*, and Three and Thirty who gave their Names to the *Second*; there were three or Four of the First Sixteen who had read, not only the State of the Truths and Errors, but the Book it self: And therefore
the

tioned. The Author and Subscribers do humbly and modestly ask,
 y what Construction, by what Interpretation it can be
 aid, that the Generality gave their Names, &c. unless
 Twelve Ministers could be the Generality of Nine and
 Forty? which we must leave to be adjudged by those of
 these Gentlemen who are so versed and skilled in Mer-
 chants Accounts.

I will conclude with this; If these Contenders will
 go on to exact so much, and yield so little for the Sake of
 Union; they sell their own Innocency and the Churches Peace
 for nothing.

E R R A T A.

p. Ag. 3. l. 27. for Stuff, read Huff. p. 6. l. 23. for delighted, read defiled.
 p. 24. l. ult. for wholly, read for the most part. p. 27. l. 11. for any one
 read most. p. 47. l. ult. read Hypercriticks. p. 48. l. 26. for their, read there.

· F I N I S.

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4. 9. 14.
~~M. 8. 19~~ *Doxologia;* ~~H. 8. 29~~
OR

G L O R Y

TO THE

F A T H E R:

The Churches *Hymne*, Reduced to
Glorifying of the *Trinity*, in life,

T H E

Christians Dutie,

At *E D I N B U R G H*,
By *Will. Annand*, M. A. One of
the Ministers of that City, Late of
Univ. Coll. Oxon.

Laſan. de Sapient. Lib. 4, c. 3.

Ubi Ergo Sapientia cum Religione Conjungitur & Ibi Sci-
licet, ubi Deus Colitur unus, ubi vita & Agnus omnis,
Ad unum Caput, & ad unam Summam Refertur.

1 Cor. 10. 31.

Whether therefore ye Eat or Drink, or whatsoever ye
do, do all to the Glory of God.

London, Printed by *I. D.* and are to
be sold by *George Sawbridge*, on Lud-
gate-hill, at the Blew Bible. 1672.

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()
TO THE

RIGHT HONORABLE

J O H N

Earl of Rothes,

Lord Leslie and

Bambreith, &c.

Lord High Chancellor of the

Kingdom of *SCOTLAND*; and

One of His *Majestie's* most Honourable

Privy Council in both *Kingdoms*.

Right Honourable,

I*N the Histories and Books
of Fame, Relating to this
Ancient Kingdom, there is*

A 2

Found

The Epistle Dedicatory.

*Found a Poor Mans King,
and be Attended with a poor
Mans Bishop: wanting as yet
Officers of State, whereof I
hope the Chronicles of this Age
in after Times shall plentifully
store him; At present were a
Draught to be Compiled, by suf-
frage, your Lorship should be
Enrolled, the Poor Clergies
Chancellor, Your care for
them is such, and your Justice
given them is so Just, that we
have often heard the oppressed
Loyall*

The Epistle Dedicatory.³

*Loyall Levite, solaceing Himself
in this, I'll tell my Lord
Chancellor, and is not asham-
ed of his Hope, neither is his ex-
pectation cut off.*

*My Lord, I have some-
times Asked from you, and ne-
ver was Denied the Suit en-
treated for; I now beg this, That
being to publish my Doxologia;
A point Truly Ancient, and pure-
ly Ecclesiasticall, it might be
Emitted under the wings of
your Lordships Name, Autho-
rity*

The Epistle Dedicatory
rity and Patronage, for more
Strongly Fencing it against the
assaults of such **Muiniere**s
who in the Church attempt to
Levell whatever is Church
like: Grounding my petition
upon this Rock; That as your
Honour stands for it in **Text**
Your Goodnesse will not disdain
to stoop to it in **Comment**.

This, My Lord, shall Oblige
the Author to implore
the Persons, whose Glory is here
in Treated of, to Beautifie and
Irra

The Epistle Dedicatory.

*Irradiate your Lordships Worth,
in Becoming a Brazen Wall, for
Securing and Perpetuating the
Memory of your Ancient and
New House of Leslie, by Aug-
menting vertue, and Entailing
Honour alwayes upon Its Sons
and Daughters, Its Daugh-
ters and Sons.*

*May the First Sex, by Di-
vine favour, procure the Worlds
Respect to that Height, which
that Famous German Count
Leslie (a Cadent of your Lord-
ships House) Purchased, who
in*

The Epistle Dedicatory.

*in that late and great Turkish
Embassie, by his Stately Counte-
nance Graced the Christian Em-
perours Cavel-cadewith such
Beaming Reverence, that the
Sultan himself in admiration
protested, He had never in all
things seen thelike.*

*The Compiler of that Affair
Speaking of the Counts Vene-
rable Hair, Enforceth me to
add, that in Piety and Renown,
they may Number the Days
of that late Reverend Prelate*
John

The Epistle Dedicatory. 5

John Lesly, *Bishop of Clogher,*
whose Epitaph Expressed this,

Ætate hæc nemo tot vixit Episcopus Annos,
Ævi nemo magis mole Gravatus obit.

Dying An. D. 1671. in his
Hundreth years Compleat, yet of
so vigorous and active a Body,
as it but Refreshed (though after-
ward decayed) him, to post
from Dublin to London, in
Anno 1660. Where I had the
Honour to confer with him,
and the Passion to admire at
him.

Both Church and State in
Voto

The Epistle Dedicatory.

*Voto, being thus Replenished
what remaineth, but Industry,
that the other Sex may have
Graven in Verity upon their
Tombs, what by one (it seems
no Flatterer) was uttered in
the Funeral Oration of a Ver-
tuous Lady, (viz.) I knew se-
veral women in this place
that I had Good thoughts of,
but of her, I say that of Solo-
mon, Many Daughters have
done vertuously, but thou
Katherin Leslie excellest them
all. So be it said of all your Ho-
nours*

The Epistle Dedicatory. ⁶

nours Off-spring: Unto whom,
It shall be my Ambition to be
ever Accounted, what now I am,
in you the Root, that is,

Right Honourable,

Your Lordships Unfeigned
Well-wisher,

Will. Annand.

From my Study,
May 28. 1672.

The Epistle Dedicatory.

Voto, being thus Replenished
what remaineth, but Industry,
that the other Sex may have
Graven in Verity upon their
Tombs, what by one (it seems
no Flatterer) was uttered in
the Funeral Oration of a Ver-
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Right Honourable,

Your Lordships Unfeigned
Well-wisher,

Will. Annand.

From my Study,
May 28. 1672.



TO THE
READER.

Courteous Friend,



*He Learned Erasmus in his
High and Excellent En-
comiums, or Commendations
of Folly, Pourtraeth His
bearing Testimony for his
Self, as preferable above
Wisdom in many points, particularly in this
one, (viz.) That she can write Volumes
and hath written large Treatises in small
Time: And truly in the narrow Circumstances
of my Observes, it is Hardly Credible, how
Many Authors have Dropped Books
Faster, then an Ordinary Cook can Pot
Eggs. (The Premisses plead for an Ex-
cuse of the Levity of the Comparison,
Grave Instance being not Suitable there-
unto.)*

Upon

The Epistle

Upon which Score, when the Date of these Discourses, from the Pulpit, shall be compared with the Date of their Publication from the Press, this Manual must and shall be Accounted a Wise Piece, Folly therein having no Share; so great is the Distance of Time betwixt. But if that Subtlety of Cardanus be reflected upon, that what is written ought to have *Presentem utilitatem, Certum Finem, Inexpugnabile fundamentum*, I shall be Adjudged to hit be very whit of Sapience: (The Gravity of the Theme, urgeth for an Allowance of this Loftinesse, that being Ineffably serious.)

Yet, lest the World Conclude me wiser than I am, It's Acknowledg'd, this Treatise was in the Printers Hands in July last: And from some Remora's on his part, and a differency on mine, It slept with the swallow untill Spring; (then its birth was like to be prevented by Pharez) And But now Flies Abroad, Providence purposing



Errata.

Among the Mistakes, which notwithstanding of the Composers Care, hapned in the Manuall, these are accounted of the Gross sort, the other being Remitted to the Readers charity and pen.

PAg. 34 l. 27. r. Ascend. p. 42 l. 24 r. Coronets. p. 46. l. 14. r. Filching. p. 7 l. 14. r. They. p. 128. l. 29. r. From. p. 15 l. 7. r. Touch.



DOXOLOGIA;

OR

GLORY

TO THE

FATHER.

REDUCED

TO PRACTICE

Tolbooth Church, May

14. 1671.

PHILIP. 4, 20.

*Now unto God, and our Father, be Glory for
ever and ever, A M E N.*

THE Soul of Man, in ordinary opera-
tions, can no sooner turn in to con-
sider and contemplate upon the
Worth, Excellency, wherewith either by
imagination it is Fondly Fraughted, or
from clearer understanding, it knoweth it
self to be splendidly stored; But the wisest
and it Difficult, to prevent by reflection,

B

as

as from a glass, the Image of somewhat
 that *Tickleth, Pleaseth, & Puffeth up*, swelling
 the most solid Spirit, into an unusual bulk
 by a forbidden vain Apprehension of them
 selves; whilst light, & more Aery minds, have
 no object so delightful, as the *Mimickson*
ceits appeare in their all-wonder-working
 Fancy, Humming continually at the Shape
 projects of their unsetled brain, and ever
 smiling upon those Images, Reflected from
 the *Chrystal of self Conceit, Fancied worth*
Touring Notions, Bulging inventions, and
 what other thing, *Inspideness, or Empti*
ness, shall offer to represent. Which phan
 tastical humour to preserve, what pain
 Services, nay Drudgery, are not the Son
 of *Adam* put unto? yea what will they not
 Rush upon, rather then be Foy'd, in the
 Field of self Repute? Our first Father
 ceiving a Son, called his Name *Gain*, that
 Possession; but as acknowledging the Mistake
 he called his next *Abel*, by Interpretati
 on, *Vanity*: and we know the Event
 both; yet so vain are we of our possession
 that we are loath to have them named,
 their proper Name *Abel*.

From this bitter Root is it, that *God*
 oft Robbed, and Deny'd, the Honour, Fame
 and Glory, justly due unto his Greatness

and Merited by him, because of his *Beneficence*: Not only wicked and Gracelesse Persons, like *Nebuchadnezzar*, committing Idolatry, in looking upon themselves as *Deities*, for being almost worshipped by the *Vulgar*, because of Equipage and Attendance: But even the good, as *Hezekiah*, are apt to enhance their own price, by representing the Gallantry and plenty they are abundantly stor'd withall, above others; Between which upper and nether milstone, the Glory of God is so dusted, that its hardly perceptible; or if seen, made contemptible and base, the Mans shining, detaining the eyes of Admirers so ravishingly upon himself, (*Expecting as just debt the Applause of, and Homage from, those so ensnared*) that God is not in all their thoughts: for stripping these as naked as Man in Innocence, any thing, every thing, shall sooner be found, Then, *Magnifie the Lord with me; And, let us Exalt his Name together.*

For cure of which *Malady*, for casting out of which *Devil*, the examples of the *Prophets* and *Apostles* are before us, who begin no sooner to be accounted great, then they enter upon proof against Worth, as *David* in the case of being *Son in Law to the King*. 1 Sam. 18. 23. *Peter and John*,

in healing the impotent man. *Acts* 3, 12. *Paul and Silas*, in that intended Sacrifice of the *Lystrians*, *Acts* 14. 15. Nay, lest it be thought that Christ (*accounted only Man*) knew all things, he said, *Of that hour knoweth no man, no not the Son of Man*, *Mark* 13. 32. Correcting that Folly so natural to Man, in the good Man, that Sanctity, and Gratitude, with him, may give to the Lord the Glory of all Gifts, Abilities and Parts. The great *Apostle*, Recording to the *Philippians* Fame the supply their Liberalities afforded, for remedying his indigence and poverty, after a discovery of his acceptance thereof, with a Prophecy touching Gods future rewarding them therefore, closeth with *Magnifying God*, for their forwardnesse in his relief, and for his relief by their Forwardness: *Glory* being all the reward Expected by God, for all the purposes, Benefits, Doctrines, Wonders, Inclinations he hath priviledged & endowed Man withal: exhorting in distresse, himself to be invock'd, and for effectual deliverance, *Glory* is the only Boone he craves, and the sole Tribute he Demands, *Psal.* 50. 15. Here offered, Here told down, to God and our Father, (i.e.) to God who is our Father singly expressing the first Person, as in another

Glory to the FATHER.

5

other place, he only mentioneth the second, *Rom. 9. 3.* Yet so, that the word *God* excludeth no person, that all may be feared, *Father* here expressed, that honour may be superadded.

You are not I hope, so much in the dark, as with the *Jews* not to descry, what we are about; or not to understand, that we intend, to *speak of the Father*, and of the Nature of that *Glory* we owe unto him under that Relation: In order to which, Let us see, the Genuine sense of the word *Glory*, the special application of that sense to him, as *Children*, and what practices of ours, can chiefly and principally conduce thereunto:



S E C T. I.

TO give *Glory*, is an acknowledgment of that excellent Majesty, Transcendency, Eminency, which we upon solid demonstration, know to be in the *glorious*. If with *Saul*, one be Higher then all the people, in *Verue*, in *Office*, in *Dignity*, in *Superlative Accomplishments*, Or, Separat from the Masse of Men, for Signaliz'd encounters, because cut out, for Actuating high Atchivements, then to *Shout*, *Hollow*, then to *Rejoyce* in, and because of him so Selected, is with us to

give him Glory; It is to make one Shine
 Glisten and Sparkle, above the course
 sort, equally as Diamonds and Rubies, &
 beyond the dimmer and plainer Flint and
 Pebble; And that conform to the *Heroic*
nesse of their deeds, the *greatness* of the
 conquests, the *Antiquity* of their Families
 the *Universality* of their actings. Thus *Sa*
was said to slay his Thousands; that is, in the
Philistines Flight, by Order, and Com
 mand; but *David* his ten thousands, (*viz.*
 in that one *Goliath*, upon whose confidence
 the Army of the Uncircumcised stood. It
 to estimate, and put a high value upon one
 who though one, yet stands as a Counter,
 place for a thousand, and that in real worth
 because of powerful effects, and numerous
 Blessings, expected in opportune Seasons,
 flow from Him. Thus in the account
David's officers, is his single person worth
ten Thousands, 2 Sam. 18. 3.

All which being known to that King, he
 as a true Saint of God calls to the mighty,
 give unto the Lord Glory and strength, Ps
 29. 1. and not to assume it to themselves, the
 Mighty being before him as nothing, but
 as weak as children, Foolish as the Ostrich,
 Naked as Destruction, Hungry as the Egyptian,
 Thirsty as Samson, Empty as Hagar's
 Bottle

Glory to the FATHER.

7

*bottles, Lean as Pharaohs Kine, Base as the
Earth, though Gorgeous in Silver cloath,
as Herod was, which yet God gave him, Or
stinking wine, as Belshazzar did (in bowls)
which was not pressed from his own Grape,
or adorning their House, as did Ahasuerus
with green and blew Hangings, of which he
might have said, as the Prophet of the Axe,
they were borrowed, God being only Great,
and Cloathed with Majesty and Honour, Psal.
104. 1. The people therefore are not to bless
themselves, in those their Mushroom might-
ys, but to make the voice of his praise to
be heard, Psal. 66. 8. not doing it only Ob-
scurely, or Inwardly, but Publickly and Open-
ly, making his praise Glorious, to Animate
the Souls of Hearers, with the same Spirit
of zeal and praise, that no Flesh might glo-
ry in his presence:*

Some glorifyes themselves, by reviling
God, in scorning and mocking of his aw-
fulness, and threats, making mouths at his
thunder, saying *Tush* to his precepts, stand off
from his judgements: like *Zimri* and *Cozbi*,
Numb. 25. 6. committing fornication in the
sight of *Moses*, and the Congregation, while
the Judges were executing, and the people
weeping before the Lord, for Idolatry;
because Cadents of a chief House, As *Lot's*

B 4

Son's

Son's in Law, they scoffe at approaching Misery, not regarding, though they conclude it shall come at the end of Days, because of their burlesque wit. As those of the old World, *they Eat, they Drink*, are merry in Wine, though the *Ark* be building, Boasting in a Frantick Security, and *Glorying* as if out of *Gods* reach, because he is not seen by their eye, while yet they are in his presence, dancing upon his *Holy Ground*, the Subject of their *Jibs, fears. Tales and Jest* being his *Heaven*, his *Gospel*, his *Son*, his *Word*, without fear, reverence and dread, treating the debasing of his Name, vilifying of his Authority, and disrespecting of his Greatness, pronouncing in the audience of all, that they care not for; Because they do not feare the Almighty *Jehovah*.

With *Pharaoh* these declare, saying, *What is the Lord, that we should obey him?* Exodus 5, as if they had deny'd themselves to be under Government, or as if *God* had no such Dominion over them; as at his precept, you lay down or throw off, such profitable *Singoes* as they delight in; These are true *Children of Pride, Spiritual Egyptians*, worshipping and Prostrating before the *Apes, Beasts, Gans* & *lick*, *Onions* of their own passion: and deceitful full lusts, knowing not the *Lord*, & for ought whi

Glory to the FATHER. 9

hinge can say, will not let their *Avarice, Mur-*
cludbers, Lasciviousnesse, Idlenesse, Drunken-
nesse, nor their Whoredoms go from them,
 e of *glorying in the abundance, and robustnesse of*
 ry in their own strength thereto, allaying it may
 oaste, some minuts, the Horror which semp-
 ing aernally is inflicted upon their *Father the*
lee Devil, this Brag being a divertisement, and
 preken of the Towardlinesse of these his own
 the gotten.

7th There are, who *Glorifie* themselves by
 , *Mocking God*, Hypocritically pretending to
 d, heavenly-mindednesse, look ascue upon
 f *Publicans and Sinners*, saying to the Law,
 ne *What ought I to do, and it shal be done?* To
 the *Corpulent, and Fat Body, Verily thou must*
feare brought under Subjection; To the sturdi-
 st Devil, lurking in the recesses of the Dar-
 wing Soul, *Thou shalt be cast out by Prayer*
and Fasting; To the poor and hungry, *Dine*
with me at noon: Yet not satisfied, except
 he invitation be heard by others as by the
 sound of a Trumpet, in which *Levie* there
 ingoeth up, *God I thank thee*, to evidence
 which thankfulness, he will *Pray Standing*
 in the *Synagogue*; But all these actings, are
 as so many conjurations, to amuse the people,
 as so many roundels, or steps of a ladder, by
 which he resolves to mount unto the *Tip-*
Top

10 DOXOLOGIA;

Top of Glory among men, all this winking being but to hit the whit of his own *Honour* the more Dextrously, that *He* not *God*, may get the praise of all; *He* to be a good-man for his giving. *God* not blessed, who sent him to give, The want of the Love of *God* of true Faith in *Moses* and loving the praises of Men, was the great Ground, why the *Jews* crucify'd the Lord of Glory, and now is a moving cause of *Gods* mockage among us, being *Bow'd unto*, called upon, yet Blaphem'd, yet derided, by *pridesul*, *lustful* elevation of our selves, above our Brethren because of specious pretences, which it may be others makeing not iuch blustering for occasioneth contempt, and wrath, on a hands, and *God* to go without his Glory by both parties.

That young *Josiah* of England, the late *Edward*, when little, stretching himself for some desirable thing then out of his reach. One of his shorter pages, officiously put a great Bible by his Feet, for advancing of his stature, which that holy Prince was offended at, and kissing it, put it in its own place; but what displeased him, hath frequently been used by others since, losing the reward of their *Fasts*, *Reading*, *Hearing*, *Praying* Tything, shal I say fighting? because employed

Glory to the FATHER.

II

employed as Foot-stools, for easier catching at the Wealth, Dignity, Office, Power, and Authority of others, as if saying, *The Temple of the Lord, The Temple of the Lords*, had been sufficient, to expunge the guilt of robbery and treason, and detestation of Idolatry, a divine Sanctuary for all covetous and Sacrilegious Ruffians. It's true they had their *Reward*, (i. e.) As they loved, so in some places, at some times, and as occasion served, they were *Tickled with the praises of men*, whose poring eyes could see no further then a sad countenance, whereas more discerning judgments, beholding their main scope, saw it worldly pomp, carnall renown, vested only with the robe of Sanctity, and guilded by naming *God*.

True *Glory* being first seated, where *Michals* despisement had it's first rise, that was *in the heart*, 2 Sam. 6. 16. An ingenuous son having towards his Father, contrary to *Ham*, *Awe*, *Love*, *Fear*, *Reverence*, lodging in the secretest Cell in his bosome, whereby in his Fathers reproach, were it in a Syllable, a wry look, a deformed carriage, the feature of his Face is Alter'd, and prompted to a just defence, if not a smart reply: The power, the Wisdom, the Justice, and the Love of God, made *Dauids* Soul to tremble, *Because of the wicked*